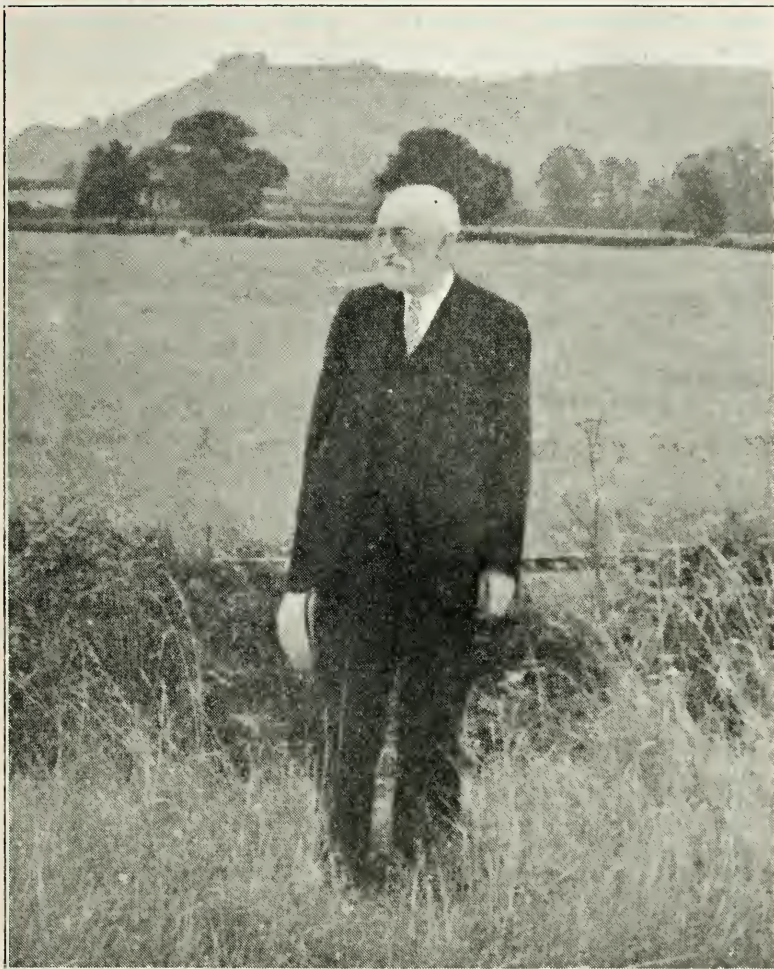


Millennial Star



President Heber J. Grant

To you, our birthday congratulations.

(See pages 737, 738 and 744)

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillan Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

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Adam fell that men might be: and men are, that they might have joy.—II Nephi 2: 25

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THIS WEEK'S COVER—

On November 22nd, President Heber J. Grant will observe his eighty-first birthday anniversary. Born in 1856, the beloved Church leader was called to preside over the Tooele Stake of Zion when only 23 years of age, became a member of the Council of the Twelve Apostles two years later. He became seventh president of the Church upon the death of President Joseph F. Smith in 1918. To President Grant the *Star* extends its sincere congratulations on the occasion of his birthday anniversary.

An unusual picture of President Grant, taken in Herefordshire during his visit to Britain last summer for the Mission Centennial, is on this week's *Star* cover. The Malvern hills are in the background. Herefordshire abounds in Church history, for it was in that section that Wilford Woodruff and his missionary colleagues reaped such a rich harvest of converts during the early days of the British Mission.

KNOW THYSELF

By PRESIDENT HEBER J. GRANT

The more I think of it the more I am impressed that the greatest benefit to each and every one of you would be to become critics, severe critics, fault-finders each and every day of your lives, but always finding fault with yourselves. I believe that the finest thing that any man or woman can do, is to be looking perpetually to find wherein he or she is failing to measure up to what they are capable of doing. I believe that is the most beneficial thing I could give to you as a lesson here to-day, because I am sure you will find that there are many ways in which you can improve. I know I can improve and that I do so right along. I am converted beyond a shadow of a doubt that since I passed my eightieth year I have been

Philosophy of Life

An insight into President Grant's philosophy of life, as well as a pertinent message to all seekers of Truth, is contained in this article, adapted from an address made at the Centennial Conference in Rochdale last August. It exemplifies the Latter-day Saint belief in man's constant progression towards perfection and the teaching that "Man is saved no faster than he gains knowledge."

making as much, if not more, of an effort to find out wherein I am failing to live up to the possibilities of my ability in the position which I now occupy. And I really feel that I have, to a certain extent, in the months that have passed since my birthday, accomplished more in that particular line than heretofore. The great trouble with most of us is that we do not apply the teachings to ourselves. We do not examine ourselves and find out wherein we are failing. There is a hymn in

the Hymn book, the last verse of which reads:

Do not form opinions blindly
Hastiness to trouble tends,
Those of whom we thought unkindly
Oft become our warmest friends.

Some of my warmest and dearest friends are people toward whom, at one time, I felt anything but kindly. I felt very harsh toward one person whom I call to mind, against whom I formed an opinion blindly, who subsequently became one of my warmest friends. I remember when I was in England before, I quoted a poem to all the Elders and said, "Learn that poem, boys, and make it a part of your lives." That poem has been worth its weight in gold, figuratively speaking, to me:

Let each man learn to know himself,
To gain that knowledge let him labour,
Improve those failings in himself
Which he condemns so in his neighbour.

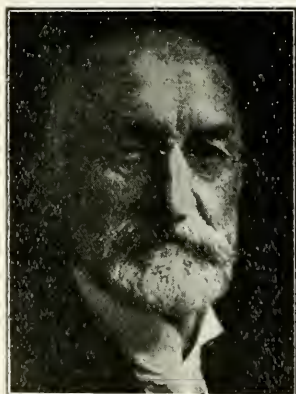
How lenient our own faults we view,
And conscience's voice adeptly smother;
Yet, oh, how harshly we review
The self-same failings in another!

And if you meet an erring one
Whose deeds are blamable and thoughtless,
Consider, ere you cast the stone,
If you yourself are pure and faultless.

Oh, list to that small voice within,
 Whose whisp'rings oft make men confounded
 And trumpet not another's sin,
 You'd blush deep if your own were sounded.
 And in self-judgment if you find
 Your deeds to others are superior,
 To you has Providence been kind,
 As you should be to those inferior.
 Example sheds a genial ray
 Of light which men are apt to borrow,
 So first improve yourself to-day
 And then improve your friends to-morrow.

President Francis M. Lyman sang that song to me 56 years ago, and I asked him to please repeat it to me, and by the camp fire I wrote it, and the very next day I learned it. I have endeavoured to utilize it.

"Knowledge without practice," I have heard, is "like a glass eye—all for show and nothing for use." If I were to lose one of my eyes I certainly would buy a glass eye immediately. I think if I lost them both I would buy a couple of glass eyes.



President Grant

I would prefer to look that much better than if I had none whatever. But there is nothing truer than the fact that it is works that count. Faith without works is dead, like the body without the spirit. We all know that the body is of no value when the spirit leaves it. It is only a question of a very short time when we must bury it. We could not keep it. It is what we do and not what we say that counts. It is absolute obedience to the Lord and the desire to know what the Lord wants us to do and to know what the authorities of the Church want us to do. If we have a desire to support and build up and help those that are above us and if we are not disposed to find fault, we are in the right track. Please remember

that no matter how many mistakes Brigham Young might have made in his life, it does not affect you or me. Brigham Young often said, "I am only a human being; I am sure to make mistakes." Brigham Young said, "The Gospel is what I want you to look at, not at me." Brigham Young never failed to give credit to Joseph Smith as the man who laid the foundations for all the accomplishments of his life. He claimed that the city of Salt Lake was laid out according to the way the Prophet wanted it laid out. That it was under this inspiration of the teachings of the Prophet Joseph to him. This same claim was made by Heber C. Kimball and President Young as one of the Presidency of the Church, and I know exactly where-of I speak when I say that those men had the spirit of humility in their hearts and the desire to criticize themselves more than to criticize other people. That is one of the finest ways in the world for us to progress. One of the strange things in life is that we frequently repeat the failings and weaknesses of other people, rather than talking about the good things they do.

Now, speaking about the Priesthood and the dictation of the Priesthood. Joseph Smith was once sentenced to be shot at 9 o'clock the following morning, together with his brother and many others. General Alexander Doniphan defied his commanding officer and as a result these men were imprisoned instead of being shot. One of the greatest of all the great revelations that God has given to us regarding the Priesthood was given to Joseph Smith while he was in jail on that occasion. Part of that revelation reads:

"How long can rolling waters remain impure? What power can stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."—Doctrine and Covenants 121: 33-46

What a marvellous revelation from God. One of the greatest. One of the most profound that we have, and it was given after the Prophet had been sentenced to be shot.

May the Lord help you and me and every soul to look into our very hearts and to discover just exactly how much they are set upon the ordinary things of life. Just how much they are set upon accomplishing some particular design for our betterment. Let us have a desire in our hearts to accomplish to the full extent of our ability those things that will advance the work of God—those things that will set an example and that will lead people to investigate the plan of life and salvation—is my humble prayer and I ask it in all humility in the name of our Redeemer and Saviour, Amen.

THE END OF THE JOURNEY

By ELDER LE GRAND RICHARDS

IN choosing the subject for discussion it might be regarded as ambiguous, since I am speaking of eternal life and eternal life has no end.

No matter upon what venture in life one may embark, it is natural that his devotion thereto may be measured by the end he expects to attain. The farmer, day after day, gives his physical strength for the harvest he expects to gather. The student leaves loved-ones and friends to attend college and burns the mid-night oil that his quest in preparation for a more abundant and remunerative life may not be in vain. The Pilgrim Fathers, with their families, left their beloved homes,

not in search of gold, but in search of God, that they might be privileged to worship Him according to the dictates of their own conscience. Our Pioneer Fathers took to the wilderness, with their families, that they might find a haven of peace and rest beyond the reach of their enemies.

The motivating power in the lives of most Christian people, causing them to interest themselves in religious matters, deals not so much with what religion can do for them in this present life, but what it has to offer after death.

What is the end of the Journey? Many and conflicting are the philosophies and explanations given in answer to this question. The Church should explain, since the Church is to bring to us the Word of the Lord, or the plan and purpose of life. The Church should be able to speak in definite terms. Why should not a

Son of God know what is at the Journey's end to safeguard him against a life of failure and to inspire him to a life of devotion? "Nothing is more conducive to arriving nowhere than to be going nowhere. That's the spot where, with no guide posts, and little urge, one arrives with utmost certainty." We must know where we are going. Without this, religion would be very incomplete. To the lack of this information must be attributed much of the unbelief in the world to-day, and much of the inactivity in religious matters.

"So far as we know, there has never been found a people so ignorant, so low, so uncultured, that they did not hold in some form the belief that there was that something in man which death could not destroy. Is this delusion, or is it a whisper of the Eternal Spirit telling of the deathlessness of man?" The great controversy, however, arises over what it is in man that death cannot destroy, and the condition of that life after death.

Wide publicity was given to the results of a questionnaire prepared by the School of Education for the Northwestern Univer-



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Parable of The Talents

sity, in February, 1934, which was answered by 500 Ministers, out of which 92 per cent., or 460, were in favour of teaching that those who die go right on living, without making any explanation as to how or in what form, the thought being that whatever leaves the body at the time of death will continue to live, no reference being made however to the possibility of a resurrection.

From Senator Albert J. Beveridge's book, *The Young Man and the World*, I quote as follows:

The world is hungry for faith. Do not doubt this for a moment. More men and women to-day would rather believe in the few fundamentals of the Christian religion than have any other gift that lavish fortune could bestow upon them. But these millions want to believe; they do not want to argue or be argued at. They want to believe so utterly that their faith amounts to knowledge. Doubtings are disquieting; pros. and cons. are monotonous. We want certainty, we laymen. For years I have made it a point to get the opinion of the ablest and most widely experienced men and women I met on the subject of immortality. In all cases, I found that the subject in which they were more deeply interested than in all other subjects put together. "I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the nation, or to occupy any position of honour or power the world could possibly give," said a man whose name is known to the railroad world as one of the ablest transportation men in the country.

Then the Senator tells of a young minister who experimented during his vacation by asking every minister he met three positive questions, requesting an answer, yes or no. The third question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are," and again he states: "Not one answer was unconditionally affirmative."

Salvation to most Christians, means the escape from eternal burning. Hence the statement often heard among them; "I am saved." One prominent minister stated that a person could be saved just like that, with which he gave a snap of the fingers. Thus, the end of the journey to such people is an escape from eternal punishment. No constructive programme as to how we are to spend our time has been advanced.

A minister asked the question: "Can a person be saved in this life or must he die to be saved?" To which I replied: "If you will tell me what you mean by being saved, I will answer your question," and when he seemed lost for an answer, I explained to him that the Latter-day Saints believe that salvation is not an end but a process; that the Prophet Joseph Smith taught that "we are saved no faster than we gain knowledge." I called attention to the fact that we received our bodies because we were faithful in the life we lived before we came upon this earth; that those who were not faithful were denied this privilege and we know them as Satan and his angels. I quote from the sixth verse of Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Thus, because we were once faithful, we are privileged to come upon this earth and enjoy it in possession of a body, and because Satan and his angels were not faithful, they were cast out of heaven (See Revelation 12, and Isaiah 14) and the only bodies they can have are the ones they are able to take possession of belonging to their brothers and sisters who were faithful. And this is the man,

according to Isaiah, who was cast down from heaven, and made the earth tremble and did shake kingdoms. So he is a man, a son of God as we are, but what he has lost for his unfaithfulness, he probably shall never know.

Then there are those who were less valiant who are permitted to come and receive bodies, but their bodies are not white and beautiful, and they are not permitted to hold the Priesthood and receive other blessings. Should such lessons not teach us the value of faithfulness?

Through the Prophet Joseph Smith, we received the Book of Abraham, from which I quote, Chapter 3: 24-26, as follows:

"And we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their second estate shall have glory added upon their heads forever and ever." It is good to know that we are to be added to and not subtracted from, if we keep this second estate, which means:

"As in Adam all die, even so in Christ shall all be made alive." We may lose our bodies for a brief span but, they will be returned to us

more beautiful than we have ever known them before, and they will be as real and tangible as they are now.

When the Saviour shall appear we shall see him as he is. We shall see that he is a man like ourselves. And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.—Doctrine and Covenants 130: 1-2 In Alma 40: 23, we read: The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame.

We have never seen a person who has been clothed with eternal glory, but the Prophet Joseph describes such a man, Moroni, when he appeared to him, in these words:

Immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white,

(Continued on page 748)

About the Author

Elder Le Grand Richards, author of this article, has lived a life devoted to Church service, at home and in the mission field. As a young man he served as a travelling missionary in Holland, and returned to preside over that mission from 1913 to 1916. He filled a short term mission to the Eastern States in



1926, and was recently released after being president of the Southern States Mission for a period of three and one-half years. He has also served as Bishop of two Wards, on two High Councils, and as president of Hollywood Stake in Los Angeles.

THURSDAY, NOVEMBER 18, 1937.

EDITORIAL

A BIRTHDAY GIFT FOR PRESIDENT GRANT.

November 22nd, President Heber J. Grant will reach the age of 81. He returned from his long trip abroad just in time to preside over and participate in the inspiring sessions of the recent General Conference held in Salt Lake City.

If ever a prophet stood before a people and spoke under the guidance of Divine Providence, President Grant did this when, in great earnestness, and under the inspiration of the Spirit, he called for all the officers in the stakes and wards and quorums, in the missions, districts and branches of the Church, to live in accordance with Church ideals, standards and requirements.

The richest and rarest birthday gift the members of the Church can present to President Grant at this time is to hearken and to respond whole-heartedly to this earnest and inspired appeal. Among other things he placed emphasis on the Word of Wisdom, the payment of tithes, the observance of Fast Day and support of the Church Security Programme.

The President prefaced this appeal with an expression of appreciation for the faith, devotion and faithfulness of the Latter-day Saints generally. He explained that the day has come, in his own opinion and in the opinion of his associates, that those who are officers in the Church especially must live up to and be loyal to the standards, practices and ideals of the Church, or step aside.

He prayed for the Lord to give to each and every man and woman who holds an office anywhere in the Church, the spirit and feeling and determination to live their religion. He prayed God not only to bless all the Latter-day Saints, but every soul that has good intentions, with a determination to keep the commandments of the Lord. He said he had love in his heart, not only for the Latter-day Saints, but for the honest world over, that he has no animosity against any living soul.

He read the Word of Wisdom and appealed to the people to abstain from the use of tobacco, tea, coffee and liquor, emphasizing that the Lord says these are not good for men.

He felt that it would greatly help the financial condition of

the whole world if the people were to live in accordance with the teachings of the Word of Wisdom. For example, people would then not smoke 170 billion cigarettes in a single year.

"Would you think much," said he, "of a man who would set fire to millions of pounds worth of property?" That is what is being done by smoking cigarettes and drinking liquor. He appealed to fathers and mothers to keep the Word of Wisdom, "Then there will be no reflection upon us if our children do not follow our example."

President Grant said that while he stood at the graves of two of his boyhood friends whose lives had been ruined with liquor, he made a pledge to the Lord, as he looked into heaven, that he would labour with all the power that God has given him to fight whisky and tobacco, and he says that in all his life he has kept that pledge. He said the Word of Wisdom is not the word of man, but the word of God, and that with all the power that the Lord has given him with which to express his thoughts, he is thankful for the Word of Wisdom. And he added that no man can teach the Word of Wisdom who does not live it, any more than can a man teach the Gospel who does not live the Gospel.

In conclusion the President offered an earnest, prayerful appeal from the bottom of his heart that God will give every officer of the Church the desire and strength to keep these commandments. He said it does not mean anything to him personally whether or not these teachings are observed, but as the shepherd of the flock it is his duty to speak. With all the ability and power with which he has been blessed, he prayed not only that the Latter-day Saints may keep the commandments, but he appealed for the Lord to bless all the honest in heart the world over.

Now to summarize: The President appealed to the people and more particularly to the officers of the Church everywhere to live in accordance with the Word of Wisdom, to refrain from the use of tea and coffee and tobacco and liquor; he appealed to them not to deprive themselves of a blessing by refusing or failing to pay their tithes and offerings, and by so doing, thus make it possible to carry out successfully the great Security Programme which the Church is sponsoring.

Since Latter-day Saints sustain the President of the Church as the mouthpiece of the Lord, they should be willing to hearken to the voice of the shepherd of the flock and live in accordance with his counsel.

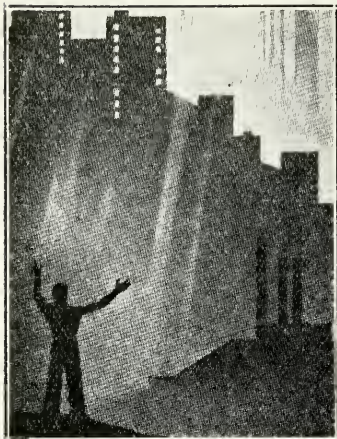
The *Millennial Star* now appeals to the Latter-day Saints to make glad the heart of the President of the Church at the age of 81 by renewing their determination to keep the Word of Wisdom, to remember the Lord in tithes and offerings and keep the commandments. If all the Saints can do this, they will be giving to the President the richest and rarest gift his heart can desire on his birthday, and it will bring into the Church renewed inspiration, uplift, activity and spirituality. This is the appeal the *Millennial Star* makes on the birthday of President Grant as his birthday remembrance and gift.

—RICHARD R. LYMAN

JOY IN LIFE

By DR. JOHN A. WIDTSOE

of the Council of the Twelve Apostles.



THE Church, rather more than a year ago, undertook what is known now as the Church Security Programme. It is an attempt to assist the poor who have been placed under the necessity of help during this time of depression; and more important, to assist members of the Church who are unemployed, to find employment and to become self-supporting.

A visitor to Salt Lake City said: "Why should a Church concern itself with a security programme? Is not the concern of a church to

help men so to live as to find salvation in the life hereafter? Why should a church descend to mundane and common things, to matters of bread and butter, money and the things that money will buy? Why should not the church confine itself entirely to spiritual matters, and leave these material, earthly things to the political governments of the land?"

This friend asked a very natural question; for it is true that many churches deal primarily with things of the spirit, in such a manner as to leave untouched the material problems that belong to our daily lives. This question touches also the very fundamentals of Latter-day Saint doctrine.

The Latter-day Saints believe that the Church has been organized by God, and that under God's direction it operates for the good of man. They believe that the Church is made for the good of man; and that man is not made for the good of the Church. I recognize that this view changes, to some extent, the common understanding of the meaning of a church. But, Christ Himself, when He was here upon this earth, laid down a fundamental law in unmistakable terms, when He said to those who objected to His disciples gathering grain on the Sabbath Day, when they were hungry, that "man was not made for the Sabbath, but the Sabbath was made for man."

So, Latter-day Saints declare, as a fundamental principle, that man was not made for the church, but that the church was made for man. Thereby hang many of the practices of the Church of Jesus Christ of Latter-day Saints.

There is a saying among Latter-day Saints, famous throughout the world now, uttered by an ancient Book of Mormon prophet, a Nephite prophet who lived some hundreds of years before the time of Jesus Christ, that "Men are that they might have joy." If that be correct—and we accept that doctrine in this Church—then it is the concern of the Church, which is made for the good of man, to provide, as far as it is able, for the joy of every man.

Then it follows of necessity that every man must be a tremendous figure, if the Church is to be greatly concerned about him. The individual man in the street is my concern as a Latter-day Saint. The world must be made better; prosperity must be secured, by bettering the life of each and every individual. The individual man stands as a tremendous figure in the philosophy and practice of the Latter-day Saints.

You would no doubt ask me, What is the meaning of joy? If the Church is organized for the good of man, and man is inherently destined for a possession of joy, then what is joy? Briefly may I answer that joy comes when all the normal needs of man are satisfied. The needs of man are many. I have a body, a mind, a spirit within. My body must be cared for; my mind, also, and the eternal spirit within must be fed. Unless these natural needs of man be met man cannot obtain joy.

There is yet another manner in which joy may be obtained. Not only must all man's natural, normal, proper appetites be supplied, but he must be given the power and opportunity of full and free self-expression. The gifts that God has given him, the powers that have been instilled within him, these gifts and powers he must have the opportunity to use. Otherwise he will not be happy.

So the Church seeks to supplement, if necessary, the efforts of governments, and other organized bodies, to supply the needs of man, and to provide for him a proper opportunity for self-expression. The very organization of the Church, if examined, provides for the opportunities by which men may win joy in life.

Briefly, then, what do we mean by joy? The man whose natural, normal needs are supplied, who is provided with opportunity to express or use his inborn gifts, should find joy. Joy is not selfish, except as every man who strives for personal righteousness and goodness, to a certain extent, is selfish in so doing, because he knows that out of such sacrifice he will win the favour of God and an inward satisfaction that cannot be surpassed.

Is there such joy? That has often been asked by thinking men. The churches have put them off by saying: Wait until to-morrow; until the next life; here we may have poverty, sickness, and distress, but, brethren, they say, never mind, soon you will pass across the Great Divide, and behind the veil, in the unseen world, all such things will be removed and you will find joy. That is very well. The Latter-day Saints accept that. The promise of a glorious hereafter; to that there is no objection whatever. But the Latter-day Saints go one step farther and say that if all things were as God would have them, joy, true joy, should begin right here. We should not be obliged to wait until to-morrow or the next world to obtain, measurably, that fulness of joy of which Father Lehi spoke in the old days, when he said that "Men are that they might have joy."

In other words, Latter-day Saints believe that salvation begins here and to-day; that it is not a thing that appears suddenly in the hereafter; but that I am constantly in the process of winning salvation. To-day I am doing things which may be converted, by divine means, into eternal blessings.

Continuous salvation, existing to-day, continuing to-morrow, increasing throughout the weeks, months, years, throughout eternity, is the kind of salvation in which the Latter-day Saints believe. Therefore we dare not delay any attempt to provide ourselves and our fellow men with the things that contribute and are necessary in the establishment of joy.

Do not misunderstand me. While the Latter-day Saints do not believe that salvation comes alone as a gift of God, yet in the last analysis all things are gifts of God: He makes the way; He opens the door; He gives us the opportunity. But Latter-day Saints believe also that salvation, a gift of God, is based upon self effort. I must strive, labour, toil, if needs be, for my salvation. Eternal laws are about me, which must be obeyed. I cannot obtain salvation, unless I yield obedience to the eternal laws that God has provided, in His great wisdom, for the guidance of humanity.

The Latter-day Saints believe it important to train the human will for righteousness. I have no right to lean on others, if I can help myself. If I am an individual for whom the heavens and the earth were made, if the Gospel makes me a tremendous figure, for whom the Church itself was instituted, then I in return must train and bend and master my will until I deliberately, unhesitatingly, willingly obey the laws that God has given. Then shall I win true joy.

Latter-day Saints are inclined to hold that no man wins great joy, here or hereafter, who does not become such a master of his will, that his will is the will for truth and for righteousness, and that thereby he is able to render obedience to the laws of God.

We are not alone on earth or in the universe. Each man, to a certain extent, depends upon another; so to obtain joy, I must secure help from my neighbour. My trained will must be unselfish. My salvation is rendered more complete when others are moving toward righteousness. The world suffers to-day because opportunity is not given to all men alike. The Latter-day Saints would like to have the door opened so that every man, woman and child might have an opportunity to share in the larger life of which I have spoken under the name of joy. Men must help one another to that end.

THE END OF THE JOURNEY

(Concluded from page 743)

but his whole person was glorious beyond description, and his countenance truly like lightning.

When Adam and Eve were placed in the garden, the earth yielded to their touch without the resistance of thorns and thistles with which the earth was cursed when they were driven from the garden to earn their bread by the sweat of their brows (See Genesis 3: 17-19), but since the atonement of the Saviour was complete, not only is man to be resurrected, but the earth is to be restored to her original status. Speaking of this time, Isaiah states:

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are

the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.—Isaiah 65; 17-25.

The Millennial reign will be the greatest working period the Kingdom of God has ever known, for the King Himself shall preside until all enemies are placed under his feet and the Kingdom is prepared as a bride for her bridegroom, to be delivered up unto the Father. The Lord will continue to work through men and women then as He does now. Parents will receive their children in the resurrection and husbands and wives will be restored to each other, providing they have observed the law that entitles them to this blessing, just as those who had observed the law receive bodies in this life. When the Master comes, He will bring with Him those who have been faithful and true, who have learned of His work and are prepared to assist Him in preparing the Kingdom to deliver up unto the Father, but we are told by John, that the rest of the dead live not again until the thousand years are finished. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This is more than escaping eternal burning, which people have in mind when they say they are saved. This is a life of activity. There will be cities and nations then as there are now, but the Kingdom which Daniel saw the God of Heavens was to set up in the last days, he said, would be given to the Saints of the most High and they should possess it forever, even forever and ever. The Saviour must have had this in mind when, through the parable of the talents, He said unto those who had been faithful in using the talents they had received: "Well done, thou good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Is it worth being faithful in this life that we may be called forth to a life of activity with Him, our Master and Redeemer, as against waiting in the grave until the thousand years are ended to come forth and receive according to our work?

That all shall not receive alike is clearly evidenced by the statement of the Master: "In My Father's house are many mansions—if it were not so, I would have told you," and the statement of Paul: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for as one star differeth from another star in glory, so also is the resurrection of the dead." Who then, except ourselves, shall determine to which glory we shall go? Men everywhere should be happy to accept such a philosophy if they but understood it.

Thus the end of the journey is to be added upon. We shall lose nothing, but gain much, if we are faithful in keeping our second estate. It must have been Paul's understanding of this philosophy which caused him to declare: "Oh grave where is thy victory, oh death where is thy sting," and "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him."

NEWS OF THE CHURCH IN THE WORLD

A CHANGE in the General Presidency of the Young Women's Mutual Improvement Association was announced on October 29th, when Sister Ruth May Fox, who has been president of the Y.W.M.I.A. since 1929, was honourably released and Sister Lucy Grant Cannon, her first counsellor, was appointed to succeed her. Sisters Fox and Cannon both visited Britain last summer and attended the Centennial celebration. For Sister Fox, it was her first visit to the land of her birth since she left England more than 70 years ago. She was born November 16th, 1853, in Westbury, Wiltshire, and emigrated to Utah when 13 years of age.



Sister Fox
Released

ed the Centennial celebration. For Sister Fox, it was her first visit to the land of her birth since she left England more than 70 years ago. She was born November 16th, 1853, in Westbury, Wiltshire, and emigrated to Utah when 13 years of age.

RECOGNITION has been accorded two Mormon missionaries in

Australia through their athletic and musical abilities, according to word received from President Thomas D. Rees. One is Elder J. Marsden Williams, president of the West Australia District, who won the wrestling championship of West Australia, and was chosen by the State Athletic Society to represent them at the National Athletic Tournament to be held at Hobart, Tasmania. The other is Elder Lloyd Douglas Johnson, who participated in three operettas presented by the Rhythm Club, of Bathurst, New South Wales. "When the citizens of Bathurst heard that he had been transferred," writes President Rees, "they gave him a rousing ovation and farewell when he appeared for the last time. At the conclusion of the show he was called to the front of the stage and there given an opportunity to tell of his activities, and to give a few words of farewell. The whole congregation applauded and then arose and sang, 'For He's a Jolly Good Fellow'."

LIVERPOOL DISTRICT CONFERENCE

Approximately 200 people attended the evening session of Liverpool District conference, held in Liverpool Branch Chapel on Sunday, November 14th, of which number 75 were non-members. Speakers were President Hugh B. Brown, Elder Matthias F. Cowley, Supervising Elder J. Glen Burdett, and Elder Jack W. Brailsford, and the meeting was conducted by District President John R. Moore.

The afternoon session was conducted by Brother Robert Pickles, first counsellor in the district presidency, and speakers were Elder

Cowley, Sister Zina Lou Brown, Brothers Willie Duckworth and John R. Moore, and Elders Owen L. Brough, William W. Rainey, and Roscoe G. Booth.

Speakers at the morning session were President Brown, Elders Mark P. Lyman and Wilmer A. Nicholls, and Brother Robert Pickles. Brother Willie Duckworth, second counsellor, conducted.

The Millennial Chorus provided musical items at all sessions of the conference.

SHEFFIELD DISTRICT CONFERENCE NOTICE

Sheffield District conference sessions will convene at 11 a.m., 2.30 p.m. and 6 p.m., at Sheffield Branch Chapel, Lyons Street and Ellesmere Road, Pitsmoor, Sheffield, on Sunday, November 21st.

President Hugh B. Brown will be the principal speaker.

Bristol District conference will be held the following Sunday, November 28th, at Hannah More Hall, 45 Park Street, Clifton, Bristol.

OF CURRENT INTEREST

A TRIBE of 1,000 Mayan Indians living in a village situated high in the Andean Mountains of South America has recently been visited by white man for the first time since the days of the Spanish conquest in 1521. Mr. Charles Wagley, a graduate from Columbia University department of anthropology, spent five months among these primitive people studying their economic and social customs. Three days of strenuous climbing were required to reach the village, which hangs on a shelf in the mountains 8,000 feet above sea level. After weeks of bestowing petty bribes, paid mostly in supplies of hard candy, Mr. Wagley was able to gain the friendship of the people sufficiently to carry on short conversations with them. He found them using the Mayan calendar of 18 months, each of 20 days, and until his arrival no one had ever heard of the United States, the villagers thinking the Spanish still

ruled over Middle America.

A CAMPAIGN to establish prohibition in India is being launched by the Indian Congress and people under the direction of Mahatma Gandhi. Moral persuasion is being used and the use of alcohol attacked from the standpoint of the Hindu and Moslem religions. Although a large source of revenue to it, "The policy of the Government is prohibition of the use, import, sale or possession of alcohol, including foreign liquor, country liquor, opium and drugs," according to Congress Minister of Excise. The plan calls for gradual reform with complete prohibition within three years. Mahatma Gandhi said recently: "I believe there is the requisite moral momentum in the nation to achieve this noble end. If prohibition is to be a reality we shall begin to see the end not with the end of three years, but inside of six months." He termed it "the greatest moral movement of the century."

FROM THE MISSION FIELD

Transfer and Appointment—

Elder Norman E. Weston was transferred from Irish District to Leeds District on Thursday, November 4th.

Bishop Charles R. Snelgrove was appointed supervising elder of Birmingham District on Monday, November 8th.

Doings in the Districts—

BRISTOL—A Guy Fawkes' social was held in Plymouth Branch hall on Thursday, November 4th. The room was appropriately decorated and most of those in attendance wore special costumes. After an evening spent playing games, the party enjoyed refreshments.

On Sunday, October 24th, a wall clock was presented to Plymouth Branch by Sister Magdalene Cater, to be used in the Branch hall.

Members of Plymouth Branch enjoyed a picnic and ramble to Shaugh Bridge, famous Devon beau-

ty spot, on Wednesday, October 20th, Supervising Elder Carl B. Bradshaw came from Bristol to attend.

A Relief Society conference was held in Bristol Branch on Sunday, October 24th. Relief Society President Gladys A. Millard conducted, and talks were given by Sisters Dorothy Burroughs and Lucy M. Battle. Musical items consisted of a trio by Sisters Emily Bowen and Audrey and Muriel Beams, and a duet by Sisters Burroughs and Battle.

Bristol Relief Society sponsored a bazaar on Saturday, October 23rd. Besides the sale of handiwork a programme was presented by the Newtonians Harmonica band, consisting of Mr. William Jenkins, Miss Christine Jenkins, and Sister Violet Smailes. The remainder of the evening was spent in games and community singing under the direction of Brother Herbert S. Millard.

BIRMINGHAM—Nine people were baptized and confirmed at a baptismal service held in Handsworth Chapel on Saturday, October 30th. Baptized by Supervising Elder Karl F. Foster were Jessie Goode, confirmed by Elder Burton S. Miller; Leslie Hector Keight, confirmed by Elder Phillip L. Richards; John Bottrell Edwards, confirmed by Brother William St. John Yates; and Albert Victor Rhodes, confirmed by Brother John Joseph. The others were baptized and confirmed as follows: Florence Louise Joseph, baptized by Elder Jack W. Brailsford and confirmed by Elder D. Maxwell Butler; Amy Powell, baptized by Elder E. Max Phillips and confirmed by Elder Foster; Henry Rogers and Frank William Johnson, baptized by Elder D. Maxwell Butler and confirmed by Brother Fred Webb and Elder David S. King, respectively; and Olive Britton, baptized by Elder Marvin J. Ashton and confirmed by Elder Paul S. Howells. Following the service a farewell social was held for Elder Karl F. Foster, who has been supervising elder for the past year. It was sponsored by the M.I.A. and under the direction of district supervisors.

SHEFFIELD — Rawmarsh Branch held its harvest festival on Sunday, October 17th. Brother Peter Hamstead conducted the afternoon meeting and speakers were Brothers Joseph Hamstead, John Ianson-Holton, Jr., and John Snow. Speakers at the evening session, conducted by Branch President Joseph T. Quinney, were Elder Dale W. Ansell, Brothers Robert Briggs, James R. Bargh, and Sister Mary Laycock. Brother Snow and Sister Olive Snow sang a duet and other music was provided by the Relief Society chorus. A social followed on Monday, October 18th, under the direction of Sister Frances Gertrude Hamstead.

Rawmarsh Branch Y.W.M.I.A. sponsored a Hallowe'en social on Saturday, October 30th. Games were conducted by Sister Lillian Clark and Supervising Elder Ferrell K. Walker, after which refreshments were served.

Doncaster Branch enjoyed a skating party on Saturday afternoon, October 16th. The harvest

festival was held the same evening in the Branch hall. On Thursday, October 28th, a farewell social was held for Elder Stanford J. Robison, recently released branch president. Elder Robison was presented with a gift by members of the Branch.

HULL—Hull Branch M Men Baseball Team and several supporters were guests at a social evening at Christ Church on Wednesday, October 27th. Elder Charles W. Hailes, captain, was presented with a trophy for the team, and the players were given individual cups, by the Rev. H. J. Munday, for the playing record they established during the season.

Hull Branch M.I.A. sponsored a dance on Thursday, October 28th. Sister Helen Bryant took charge and music was furnished by Mr. Tommy Fisher and his orchestra.

MANCHESTER—Hyde Branch M.I.A. sponsored a Hallowe'en party on Saturday, October 30th. Prizes for the best character costumes were won by Sister Sarah Alsop and Brother John Heginbottom.

Rochdale Branch Relief Society held a jumble sale on Friday, October 29th, and a social on Saturday, October 30th. Approximately 55 people attended the party. Brother John Woodhead took charge, with the assistance of Elder Donald P. Fowler. Refreshments were served during the evening and proceeds are to be used for a Christmas party.

LONDON—London District presidency was reorganized on Thursday, October 21st, by President Hugh B. Brown. Brother James P. Hill was set apart as second counsellor to President Andre K. Anastasiou, to succeed Brother A. J. Willmott, who was sustained chairman of the London District Priesthood Council. Other members of the council are Brothers Samuel Hislop and David H. Willmott.

IRISH — Dublin Branch M.I.A. sponsored a Hallowe'en party on Tuesday, October 26th. Brother Fred Mogerley, Y.M.M.I.A. president, presided, and Sister Gertrude Horlacher conducted the games. A good number of members and friends were in attendance.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall
66a, South Quay.
- Grimby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street,
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton - Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
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